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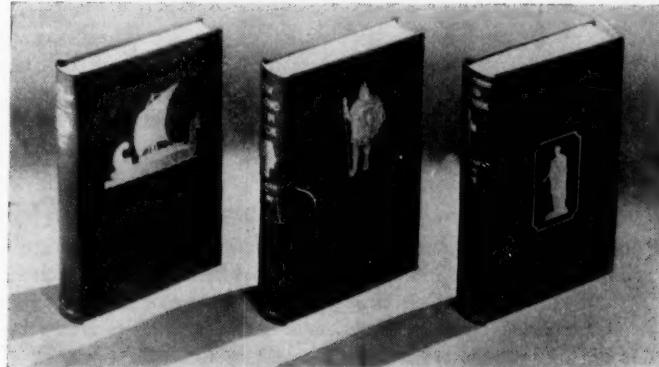
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CLASSICAL ASSOCIATION OF THE ATLANTIC STATES

THIRTY-THIRD ANNUAL MEETING

NEW YORK CITY

APRIL 26-27

Auspicious harbingers of the approaching Annual Meeting in New York have appeared recently in three significant echoes of last Spring's sessions of the Classical Association of the Atlantic States. The program of the meeting will be printed in a few weeks in *CLASSICAL WEEKLY* together with full information about the rates which will be in effect at the Hotel New Yorker for those attending the convention April 26 and 27. For the present, let us whet our anticipation of the coming event by taking inventory of these opportunities to reflect on that of ten months ago.

The address which Professor Lane Cooper of Cornell University delivered at the Philadelphia meeting, entitled *Our Plato*, is published in the January number of *The Classical Bulletin*, whose enterprising editor is again to be congratulated on his zeal for offering his readers all the delicacies of classical fare. With his publication of *Our Plato* he makes us understand better than ever what a remarkably instructive discourse our Association heard after dinner at our thirty-second meeting. Bringing the whole scope of Plato before us with a succinct evaluation of his greatness, the oration is, in print as it was in the banquet hall, all the more attractive because it treats Plato in Plato's own manner.

A fertile section of the address deals with Plato's pervasive influence on poetry from Horace to Shelley and his power to "fill the mind with the music of substantial thought." Another excellent passage points out the intertwining of the Platonic with the Christian, while another ventures to forecast the place of Plato in the learning of the future.

No observation on modern scholarship is more fre-

quent than remarks on the vitality of the study of Plato. Anyone who sees the enduring enthusiasm of our Plato scholars or who compares the depth and extent of their output and influence with the short list of their names can only wonder at the amount of energy each student of Plato is putting into the task of understanding, explaining and correlating his many works. Possibly not many are physically able to indulge in the strenuous competition of modern Plato research. There are no half-hearted, lukewarm or uninspired Platonists in the game. We who watch from the bleachers need many such lessons in appreciation as this which Professor Cooper and Father Kleist have brought us.

Another contemporary, *The Classical Outlook*'s January issue, contains a picture of a Latin classroom at William Penn Charter School reminding us of the pleasant setting of last Spring's CAAS meeting and the enjoyable reception provided by that School.

The recent meeting of the Association of Modern Language Teachers in Philadelphia heard a vigorous speech which was in truth only a continuation of one delivered at the CAAS meeting. President W. W. Comfort of Haverford College begged secondary schools to give strict attention to the study of grammar in all language courses. He urged a return in all languages to the methods that emphasize underlying principles. President Comfort will be amused to hear of the erudite junior high school principal who has proposed to substitute Comparative Philology for elementary Latin on the ground that Latin is too difficult for young Americans.

REVIEWS

The Hyksos Reconsidered. By ROBERT M. ENGBERG. xi, 50 pages. University of Chicago Press, Chicago 1939 (Oriental Institute of the University of Chicago. Studies in Ancient Oriental Civilization, No. 18)

If the ancient material on the Hyksos were anything like as copious as the literature which modern scholars have produced on the subject, the manifold problems connected with this important group of Asiatic peoples, whose princes ruled Egypt between the years 1730 and 1580 B.C., would long ago have ceased to exist. Unfortunately, the material, both documentary and archaeological, though documented by recent excavations in Palestine and Syria, is still scanty; and the "Hyksos problem" remains one of the chief stumbling blocks with which the historian of the second millennium B.C. has to cope.

Although no one more readily admits this than does Mr. Engberg, in point of fact his brief "reconsideration" of the Hyksos does more to clarify the problem in the mind of the present reviewer than does any other treatise on the subject which has come to the latter's attention.

Mr. Engberg does not pretend to know all the answers, nor has he any startling or revolutionary theories to present. From a cool and eminently sane appraisal of the existing material, plus some bits of newly adduced evidence, he concludes: (1) that the Hyksos were "a cultural force" in the Nile valley, Syria, and Palestine as early as the middle of the XIIth Egyptian Dynasty (1900 B.C.); (2) that they entered Egypt "in small and ethnically disparate groups, increasing in number until finally they gained such influence through infiltration, as apparently the Kassites did in Babylonia, that the various elements became a political factor"; (3) that "Hyksos ideas continued to color the life of Egypt well into the 18th dynasty" and that in Asia "Hyksos blood, modes, and practices entered into the composition of the Canaanites as we see them at the coming of the Hebrews."

Pottery forms, chiefly from Hyksos sites in Palestine, permit us to distinguish two phases of Hyksos culture and point to an important racial alteration in the Hyksos type. The "first Hyksos" are characterized, among other forms, by piriform jars of black or orange pottery, the black examples decorated with pricked designs, filled with white pigment. In Egypt such jars, discovered in abundance at Tell el Yehudiyyeh in the Delta, have also been found in typical XIIth Dynasty burials at Harageh, Lish, and Kahūn. The "late Hyksos" sites display, in addition to the basic Hyksos types, a new two-color pottery, apparently brought in by a migration of Hurrian-speaking people from Mesopotamia.

The archaeological evidence, reviewed by Mr. Eng-

berg, forces us to abandon the traditional, Egyptian estimate of the Hyksos as a horde of warlike barbarians, whose only assets were their possession of the horse and the efficiency of their weapons, and to recognize in them "a highly civilized people, more advanced in some respects than their older neighbors on the Nile"—past masters in the fields of metallurgy, ceramics, and the allied crafts, well organized socially, living in properly built cities, and carrying on a lively import and export trade with neighboring lands.

The ethnic affiliations of the Hyksos appear to have been many and various, and their origins far from clear. After discussing the strong Semitic element and the Hurrian, Habiru, Indo-Iranian, and Hittite strains detectable in this people, Mr. Engberg cautiously concludes that "their ethnic composition is far from settled" and that "when it comes to the question 'Who were they?' we are obliged to confess almost complete ignorance."

WILLIAM C. HAYES

METROPOLITAN MUSEUM OF ART

Studies in Iconology. Humanistic Themes in the Art of the Renaissance. By ERWIN PANOFSKY. xxxiii, 262 pages, 6 illustrations in text, frontispiece, 92 plates. Oxford University Press, New York 1939 \$3.50

When a brilliant scholar writes on a stimulating subject the result is likely to be indispensable. This volume, made up of the six Mary Flexner Lectures delivered at Bryn Mawr College in 1937, is required reading for anyone with more than a superficial interest in the history of art.

By way of introduction, Professor Panofsky devotes his first chapter to a discussion of the controversial subject of aesthetics. In a refreshingly simple and direct style he isolates three stages in the process of seeing. The first or primary stage is that in which objects are merely recognized for what they are. The second concerns itself with conventional subject matter, and the last consists of an apprehension of the "intrinsic meaning or content" of the work of art.

Owing to the subjective nature of the act of interpretation a control is needed for each stage based on a knowledge of the histories of style, conventional iconography and "an insight into the manner in which, under varying historical conditions, the essential tendencies of the human mind were expressed."

To my mind this brilliant introduction is the best statement to date of the complex interrelation of subject matter, form and content which has baffled so much modern criticism.

For Panofsky, Iconography is not merely a codification of types, but an important stage in the "organic and indivisible process of apprehending the meaning of the work of art." With this as a basis Panofsky pro-

ceeds to show how this conception of Iconography—or better "Iconology"—can be applied to certain motives and themes which appear in Renaissance art, particularly those which derive from classic sources. He points out several classic motives which were familiar in the middle ages but which were used with a Christian theme, as for example the Visitation Group of Rheims Cathedral. At the same time, classical themes such as Laocoön or Pyramus and Thisbe, which had come down by way of texts, were illustrated by medieval motives, partly because of lack of material to copy and partly from an emotional difference that fostered inability to realize that classical motives and classical themes belong together. It was not until the Italian Renaissance and what Burkhardt calls the "discovery of both the world and man" that classic themes and motives were reintegrated. Even then, they were not a simple return to the past but a "new form of expression stylistically and iconographically different from the classical as well as from the medieval yet related and indebted to both."

The next five chapters are devoted to illustrating this new integration of themes and motives. By relating the texts of Lucretius, Vitruvius and Boccaccio to the painting of Piero di Cosimo at least two cycles of his painting are found to be concerned with the early history of man based on classic texts but modified in many particulars by the "soft primitivism" of Christianity.

"Father Time" and the "Blind Cupid" were also metamorphosed and reinterpreted. Father Time, as we know the old man with the scythe and the hourglass, did not exist in ancient art. He was born of a confusion between the Greek Chronos and the medieval Saturn and comes to us "half classical, half medieval, half western and half oriental." The addition of the blindfold to the familiar winged boy with bow and arrow of classic art is proven to be a similar case, the concept of a blind love being a medieval idea grafted onto the classic, in which the Renaissance Neo-Platonic texts again furnish a key to the riddle.

The last two chapters of the book deal with the Neo-Platonic movement in Florence and North Italy and its influence on Michelangelo. The former is concerned with the Neo-Platonic idea of love and its application to Renaissance painting. Michelangelo, according to Professor Panofsky, reveals "the convictions of a platonic" in his conception of love and in his figures symbolizing "the fight waged by the soul to escape from the bondage of matter," as well as in his symbolism for the tombs of Julius the Second and Giuliano and Lorenzo di Medici with their balance between the "vita activa" and the "vita contemplativa." Part of Michelangelo's frustration came, as Panofsky points out, from the inability of his time to find a "consonance between Moses and Plato." Of the

many contributions made in this chapter, one of the most valuable is the analysis of the history and original schemes of these two tombs, together with the synthesis of their meaning.

The precision of writing throughout the book is that of a man who has studied a language rather than one who has acquired it by habit; consequently at times the exactness of expression is almost exciting.

The publishers deserve a word of praise for the attractive format and handsome typography, and the index, bibliography and appendix are all that could be desired.

EDGAR C. SCHENCK

HONOLULU ACADEMY OF ARTS

La sculpture grecque. By PIERRE DEVAMBEZ. 72 pages, 68 plates, 1 map. Éditions d'Art et d'Histoire, Paris 1938

This small brochure is the second of a series of concise histories of art being prepared by distinguished French and Belgian scholars, the first having been on Flemish painting. M. Devambez's little book admirably fulfills the purpose of the series which is to present the general public with a short, popular but authoritative account of the great periods of European art history. In addition to a thoroughly readable text in which the author traces the history of Greek sculpture from its earliest beginnings through the Hellenistic age, with some mention of classical survivals in the Roman period, there are 118 excellent illustrations, contained in 68 plates, and a map of the Hellenistic world. Since the purpose of the volume is popular rather than scholarly there are no footnotes and only a minimum bibliography of ten items.

In a brief but excellent introduction the author stresses the importance of the great panhellenic festivals upon the course of Greek art, such sites as Delphi, Olympia and Delos acting as "clearing houses" for the dissemination of ideas, and emphasizes the magical significance of many decorative forms such as the gorgon and the winged victory.

Then he proceeds to an orderly discussion of the origin of Greek sculpture and its development. The chapter headings, *La sculpture archaïque*, *La sculpture au Ve siècle* and *La sculpture au IV^e siècle et à l'époque hellénistique*, suggest the historical procedure followed.

Almost half of the text is devoted to the period before 460 B.C., and to the reviewer this is by far the most interesting portion of the book. Without entering upon a discussion of controversial issues the author makes a number of interesting and, at times, unorthodox observations. Thus he accepts the probability that the Geometric bronzes are a product of the Dorian invaders and that the technique of ivory carving, as well as many of the motives illustrated by the finds near

Sparta and elsewhere, is of Oriental origin; he attacks, however, the long accepted theory that the first monumental statues in stone always reproduce earlier wooden prototypes. It is the author's opinion that both materials were used simultaneously and that the large wooden statue, the xoanon, is not necessarily earlier than its sister in stone. He also believes that the principal types of Greek sculpture were not determined so much by the materials used as by borrowing from foreign nations, from Egypt in particular. It is no accident that the Kouros statue, so similar in pose to its Egyptian counterpart, appears soon after the founding of Naucratis.

The reviewer particularly commends the author's caution against the too prevailing tendency to divide the archaic period into numerous local "schools" and his procedure of discussing only the three main currents, Dorian, Ionic and Attic, each of which is admirably and succinctly characterized. M. Devambez's lucid style is nowhere better illustrated than in such characterizations. For instance, after saying that the Attic style is generally supposed to represent a harmonious union of the opposing Dorian and Ionic styles he goes on "sans tomber dans l'élégance frivole du second, il a, dit-on, humanisé ce qu'avait de trop sévère la vigueur du premier." Or again, on the same theme, he writes, "c'est moins un simple esprit de mesure qu'un désir passionné de saisir la vérité, la vie. L'exactitude extérieure, celle des formes, ne suffit pas aux artistes athéniens, . . . avec la Boudeuse (fig. 44) ou l'Ephèbe blond (fig. 43) par exemple, ils auront créé des êtres doués d'une âme."

In his discussion of fifth- and fourth-century sculpture the author is to be commended further for his employment of original works whenever possible and for his avoidance, for the most part, of doubtful attributions to particular sculptors. For instance, M. Devambez advances the plausible suggestion that the Delphic charioteer is probably a product of a local Sicilian atelier. Likewise, although rejecting Pausanias' attributions of the Olympia pediments to Paionios and Alcamenes, he has no suggestion to offer as to a possible sculptor or school.

The text appears to be wholly free from typographical errors. The illustrations, many of them new photographs from the collection of the French School in Athens and of Hermann Wagner of the German Institute, are excellent and, on the whole, well chosen. Any selection of plates is a matter of individual choice and, although the present reviewer was pleased to see illustrated such little known works as the eighth-century bronze shield from Mt. Ida (fig. 1), the Pegasus from Thasos (fig. 29) and the magnificent Zeus and the jockey found off Cape Artemision (figs. 47, 97), he personally regrets that the author did not see fit also

to include a photograph from either the Treasury of the Athenians or the Alcmaeonid pediment at Delphi, both of which are discussed as showing significant advances over earlier architectural sculpture. It is also regrettable that no complete pediment is illustrated or discussed sufficiently from the point of view of composition.

The following criticisms and comments also may be in order. The author's statement that "la civilisation égénne n'avait que peu touchées, en Attique, en Béotie," etc. (14) should be modified in view of the discovery of a Mycenaean tomb in the Athenian Agora during this year's campaign. M. Devambez still follows the traditional theory that the Antenor Kore, dated by him c. 500, represents a reaction against the frivolity of the prevailing Ionic mode (26), in spite of Payne's convincing refutation of such a reaction and arguments for an earlier dating. He further suggests that the Artemision Zeus belongs to the Argive school (37) although he tentatively assigns the "Omphalos" Apollo, which closely resembles the Zeus, the treatment of the hair being almost identical, to the Attic sculptor Calamis (36). In reference to the writer's acceptance of the opinion of Blümel, Carpenter, Casson and others that the Hermes at Olympia is a Roman copy (56) it might be added that Charles H. Morgan has recently advanced the interesting theory (*Ephemeris* 1937 61ff.), based upon a careful study of the drapery, the best parallels for which are to be found in the second century B.C., that the Olympia statue may have been carved by a lesser Praxiteles of that date. This theory has the merit of conforming to the epigraphical evidence of the base, which must be assigned to the second century (Dinsmoor *AJA* 35 [1931] 296ff.). The volume is a notable addition to popular treatises on Greek sculpture.

EDWARD CAPPS, JR.

OBERLIN COLLEGE

Invloed van het Christendom op de Romeinsche wetgeving betreffende het concubinaat en de echtscheiding. By ENGBERT JAN JONKERS. viii, 224 pages. Veenman & Zonen, Wageningen 1938 (Dissertation, University of Amsterdam) 4.90 kr.

The general question of the degree and extent of the influence of Christianity upon the development of post-classical Roman law has long been recognized as one of the central problems of Roman legal studies. And within the past decade the subject has been pursued with greater energy than ever before. Yet it is evident that the problem involves many difficult considerations of a general historical character; and there remains much fundamental work to be done to interpret in relation to this question all the pertinent enactments of law contained in the sources. We may

wisely agree with the measured judgment of Professor Steinwenter¹ that the study of this problem has now only just begun.

But meanwhile, quite naturally, the question of the relation between Christianity and Roman law cannot be left without answer. In very general terms the answer usually given is that Christian doctrine and practice exercised an important influence, even a controlling influence, upon the development of post-classical Roman law. And more particularly it is usually held that the laws relating to the important social institutions of slavery, the family, and marriage were especially subject to Christian influence.

Against the background of this currently accepted interpretation the conclusions reached in Dr. Jonkers' book will seem to be paradoxical at least, and perhaps some scholars will find them even perverse. For though Dr. Jonkers deals specifically with the influence of Christianity upon Roman legislation regarding two of those social institutions of the period which were least acceptable to Christian doctrine, concubinatus and divorce, his conclusion in each case is that no Christian influence can be observed.

The guiding spirit of the book is expressly stated in the brief introduction. It is the author's conviction that in the study of Roman law too little account has been taken of the economic and social circumstances out of which the enactments sprang. The book therefore includes not only a methodical analysis of the Christian attitude toward each of the two subjects of legislation but also a careful appraisal of the social policy and the financial requirements of the state.

The first half of the book deals with the institution of concubinatus. It is pointed out at once that this study is concerned only with one kind of concubinatus: the long continued association of one man and one woman, neither party being bound by the ties of marriage (3-8). There follows an extremely careful and well documented "short history" of this institution before the time of Constantine (8-48). Then there are analyzed in turn the attitude of the early Church toward concubinatus, both in cases where the woman was of higher social station than the man (48-53) and where the man was of higher station than the woman (53-57), and the attitude of the state toward the same cases (57-60 and 60-71). There follows a brief review of the economic difficulties of the state in the time of the Christian emperors, and special attention is directed to the controlling effect of these difficulties upon the attitude of the state toward one matter of great concern to the Christian Church, the admission of curiales to the priesthood (71-89). And finally the motives of the Christian emperors in each of their laws regulating and restricting concubinatus

¹Zeitschrift der Savignystiftung, romanistische Abteilung 56 (1936) 378, reviewing Cristianesimo e Diritto Romano, Milan 1935.

are reviewed and found to be inconsistent with Christian doctrine. For each measure the controlling motive is found rather in the attempt to defend the sorely tried financial position of the state (90-105).

Equally methodical is the treatment of divorce in the second half of the book. The position of the Fathers of the Church and of the Church Councils in regard to dissolution of the marriage tie is described in detail (107-144). Next are set forth the attitude of Roman law toward marriage (144-155), the recognized grounds for divorce (156-164), and the penalties attached to divorce (164-166) in the time of the pagan emperors. Then all the enactments of the Christian period regulating divorce are analyzed with a view to discovering the operation of specifically Christian motives (166-190). None are found. Finally the controlling motive for all the enactments of the Christian emperors penalizing divorce is found rather to be concern for the material welfare of the children (190-210). And this motive is itself shown to be simply another aspect of the struggle to defend the economic structure of the state (210-211).

Throughout the development of these unorthodox views Dr. Jonkers argues each point with cogency, and in the numerous cases where he deals with the views of others he maintains a high standard of fairness. It should be noted however that occasionally in summing up the influence of Christianity upon a single division of Roman legislation, and particularly in judging Christian influence upon the laws of Constantine and his successors penalizing and restricting divorce (166-190), there is some exaggeration in professing to discover not a trace of Christian influence. However, in every such case the arguments adduced suffice to support the judgment that Christianity did not supply the controlling motives.

From the entire book two episodes in the development of the argument may be noticed more particularly. First, the "short history" of concubinatus (8-48) is actually a distinct contribution to that subject; though the reviewer cannot agree that the attempt to prove that concubinatus was in use between freeborn men and women as early as the third century B.C. (30-35), based upon the famous case of the enforced divorce of Carvilius (Aulus Gellius, *Noctes Atticae* 4.3.2), has been successful. Second, special attention should be given the conservative interpretation of Modestinus' famous definition of marriage (144-155). The author has succeeded in making very good cases against each of the several interpretations of this definition which have appeared in recent years.

In the details of scholarship the book sets a very high standard. The bibliography and the index of sources have been put together with great care. All throughout the work the author has done particularly good service in quoting the full text of each source. It is little more than an indication that even Homer

nods when we find in note 2, page 26 that the author has been using the second edition of Cagnat, *Cours d'épigraphie latine* (1890) rather than the fourth (1914), and when we read on page 71 the surprising statement that Septimius Severus spent more than half his reign combatting his rivals. For in fact he spent a few months less than four years in a reign of nearly eighteen years.

Altogether, Dr. Jonkers has produced a dissertation which sustains the promise of his Utrecht dissertation of 1933² and of his study of the influence of Christianity upon Roman legislation regarding slavery.³ And both in that earlier work and in the present book Dr. Jonkers has made a really good case for his view that economic difficulties of the Empire were the controlling factor in determining the spirit and substance of Roman legislation.

WALTER F. SNYDER

MERCHANTVILLE, NEW JERSEY

Ueber die Kräfte der Nahrungsmittel. 2 Buch, Kap. 30-38 (Früchte). Übersetzung und Bemerkungen. By ERNST VIDAL. 31 pages. Medizingeschichtliches Seminar, München 1939 (Dissertation)

The fact that today the spirit of the ancient Greek medical writers is more vital than it has been since the fourth century of our era is due, in no small measure, to the remarkable revival of interest manifested in their writings within the past thirty years. In this revival the German universities have played a leading rôle, and, if we may judge from current bibliographies, they will continue to do so. At the present time Galen, the second great figure in Greek medicine, is the chief object of their studies. Critical texts of his works are gradually appearing in the *Corpus Medicorum Graecorum* (his writings constitute nearly half of all the Greek medical writings in our possession today), while seminars in medical history are furthering translations and commentaries.

Dr. Vidal's dissertation is a translation of nine sections of the second book of Galen *De alimentorum facultatibus*, in which various fruits are described and their respective nutritive and therapeutic values indicated. A commentary (eighteen pages) follows, giving further descriptions and adding pertinent observations from Theophrastus, Pliny, Dioscorides, Columella and other ancient authors on the subject.

It is to be regretted that, even in a brochure of this kind, the rigorous requirements of modern scholarship have not been adhered to more closely. Upon what text Dr. Vidal based his translation is not revealed. If he used the text in Kühn's great edition

²Economische en sociale toestanden in het Romeinsche Rijk blijkende uit het Corpus Juris.

³Mnemosyne 3 (1934) 241-80.

(Leipzig 1821-33), an indispensable work, he nowhere betrays the fact. Nor is there any indication that he has made use of Brassalova's concordance, a work of no little value for the commentary. It would likewise have been well to include M. Neuburger's *Geschichte der Medizin* in the bibliography.

These omissions, however, are technicalities. Dr. Vidal's monograph, written in lucid, simple German, and free from the involved sentence structure so often found in writings of this nature, will prove of interest to students of the history of medicine. Though by no means the most important of Galen's works, *De alimentorum facultatibus* was for a long period the source of inspiration for all writers on diabetics.

SISTER MARY EMILY KEENAN

NAZARETH COLLEGE

Die Positive Philosophie in ihrer geschichtlichen Entwicklung. 1: Forschungen zur Philosophie des Hellenismus. By A. SCHMEKEL, edited by J. SCHMEKEL. vii, 677 pages. Weidmann, Berlin 1938 32 M.

For various reasons it is difficult to be fair to this book. Dr. A. Schmekel, who died in 1934, was known to the learned world as the author of *Die Philosophie der Mittleren Stoa* (1892), which is rightly regarded as one of the standard works in this field. His book on Isidorus of Seville (1914) is probably less well known. In the Preface to the latter book Dr. Schmekel announced his plan of a large-scale treatment of the Positive Philosophy of the Greeks, but it seems that in carrying out this plan he became sidetracked in preliminary investigations. These have now been published by his son and Dr. Gigon in Bâle.

The book, as we have it, is certainly not an organic whole, and it is hardly possible to tell to what extent Dr. Schmekel intended to make it an organic whole. I have looked in vain for a definition of the term "Positive Philosophie." As far as I know it was first used by Auguste Comte and has ever since denoted a type of philosophy based on empirical science. Was it, then, Dr. Schmekel's intention to write the history of the interrelation between philosophy and science in the Hellenistic centuries? He certainly pays a great deal of attention to the philosophical presuppositions noticeable in the work of Hellenistic scientists. On the other hand, a history the book is certainly not. And it is very difficult to believe that a scholar like Dr. Schmekel could have attempted to write the history of the relationship between science and philosophy in the Hellenistic world without assigning a central position to the Peripatetic school and dealing at great length with Aristotle, Theophrastos, and Strabon. In this book they are almost ignored, and so are Greek medicine, with its debt to philosophy, and those phases of Stoic metaphysics which show utilization of empirical material.

What Dr. Schmekel intended to make of the book remains a mystery, and the best that a reader can do is to let this question alone and to consider each chapter entirely on its own merits. If he does so he cannot fail to be deeply impressed by the huge amount of painstaking and fruitful research embodied in this work. Its value lies definitely in the investigation of individual authors, the analysis of their work, and the reconstruction of their source material.

The first part of the work includes analyses of Euclid, Eratosthenes, Archimedes, Heron (the mechanician), Ptolemaios, Hipparchos, Geminus, Theon of Smyrna, Proclus, Pliny (*Nat. Hist. II*), and Martianus Capella. Dr. Schmekel does not approach all these authors in the same way since he rightly feels that late compilers and brilliantly original minds like Eratosthenes and Archimedes cannot be treated along the same lines. Concerning the former, his main objective is to distinguish their various sources and to define the extent of their indebtedness to each source. To this end he employs very successfully the method (which has been widely used in recent years) of observing inconsistencies in the exposition, deviations from the original program and disturbing factors in the texture of a work. The reviewer regrets that he cannot go into details and report more fully about the very important contributions which Dr. Schmekel makes to our knowledge of all these authors, but anyone interested in Greek mathematics, astronomy, or cosmology will in any case find it necessary to study the book thoroughly. Dr. Schmekel's principal objective seems to have been to draw a clear line between what he would call the Platonic tradition and an alternative school of thought which breaks away from Plato.

In the chapters on Euclid, Eratosthenes and Archimedes Professor Schmekel discusses the philosophical conceptions underlying their work. Euclid emerges as a thoroughgoing Platonist indebted to the Academy alike for the arrangement of his work, his classifications of mathematical entities, his procedure from more general to more specific subjects, his conception of the nature of geometrical and solid figures, his definitions, etc. This approach will probably meet with protest in certain quarters, but the reviewer is in full sympathy with it. The chapter on Eratosthenes seems to lack final polish, but it was evidently Dr. Schmekel's intention to show him too in the debt of Plato.

Archimedes presupposes and supplements Euclid by applying Euclid's methods to mechanics. This seems correct as far as the methods of organizing the material are concerned; for the rest Dr. Schmekel himself admits the basic difference between "mechanic" and truly "scientific" methods, and one might supplement his discussion by emphasizing Plato's hostility to mechanics, which is attested by Plutarch (*v. Marc. 14; quaest. conv. 8.2.1*) and is in harmony with Plato's

general outlook. Archimedes definitely rehabilitated a subject which Plato had banished from the realm of science. I wish someone would investigate Archimedes' connection with the tradition of mechanics in Sicily and Southern Italy for which there is a certain amount of evidence.

The middle part of the book is a careful and minute study of the sources of Sextus Empiricus. I do not remember any other work on this author that can compare with it in value, and although I should not like to commit myself to the soundness of Dr. Schmekel's views in every detail, his main point seems to me to be well established. It is, in short, that there are two layers of sceptical doctrine in Sextus, and that one of them goes back to Carneades and his school whereas the other originated with Sextus' immediate predecessors. The different tendencies of the earlier and later school are well brought out. Whether Dr. Schmekel does not go too far in dividing the whole material between authors of whom we know and whether we may not have to reckon with some others whose names are lost is a different question, but as I have said his procedure is fundamentally sound and convincing.

In the third and last part Dr. Schmekel attempts a reconstruction of the Stoic system of logic and epistemology. Material for this is found in Varro, Cicero, Galen, Clement of Alexandria, Martianus Capella, St. Augustine, Cassiodorus and Boethius, but in none of them does it lie ready at hand. It can be wrested from them only after a thorough examination of their manner of handling and arranging the traditional material. The chief merit of this section seems to me to lie in the new evaluation of the Stoic contributions to the theory of the syllogism and in a better understanding of the reasons why the Stoics diverged from Aristotle. In fact, Dr. Schmekel's judgments in these matters seem to me both fairer and more sympathetic than either Zeller's or Prantl's. It was time that the latter's prejudiced treatment and haughty condemnation of the whole Stoic logic should be replaced by a truly historical approach. If Dr. Schmekel is right, most of the logical theories in later writers reflect the system of Antipater of Tarsus whom he credits with a thorough reform of previously accepted doctrines. He may have reformed a good deal, but I do not think that the evidence at our disposal fully supports the extremely important position which Dr. Schmekel claims for him.

The chapter on "mathematical logic" may arouse great expectations amongst contemporary logicians, but it can hardly be maintained (and Dr. Schmekel does not go the whole way towards maintaining) that Hellenistic philosophers established a new and fruitful contact between logic and mathematics. Oddly enough, the chapter closes with a characterization of Cicero's philosophical point of view, which Dr. Schmekel re-

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gards as thoroughly sceptical. Obviously, this section of the book was written before either Antiochus of Ascalon or Cicero's own originality was fully appreciated.

Dr. Schmekel's discussion of Cassiodorus and Boethius (and, similarly, that of Varro, Martianus Capella and Isidorus) will be of particular importance to future attempts to write the History of the Liberal Arts Tradition in Antiquity. I was interested to learn that Cassiodorus' section on Dialectic in his *Institutiones* has much material in common with Boethius' *De differentiis topicis*—so much indeed that Dr. Schmekel suspects many pages in Cassiodorus to be interpolated out of Boethius. This is confirmed by R. A. B. Mynors' observation (in his edition of Cassiodorus, Oxford 1937 pp. xxiv, xxvii) that only one group of MSS actually contains these sections.

To sum up, the features which make the book a most important contribution to Hellenistic thought are the author's learning, acumen and thoroughness. It will be indispensable for anyone interested in Hellenistic mathematicians, astronomers, philosophers, grammarians and writers on Liberal Arts. Its defects are mainly defects of organization, though there is a further shortcoming which would probably have been fatal for any less solid writer: There are very few references to books later than 1900, and it looks as though Dr. Schmekel carried out his analyses between 1890 and 1905 and ignored (with the exception of a monograph by Kroll) everything that came out later. Naturally, this shortcoming is felt particularly in the sections on Plato, Poseidonios, Varro, Cicero on whom much work has since been done. It is less irritating elsewhere and not a few of the analyses are likely to remain valid in the face of whatever has been published since and may be published for a long time to come.

The final question is this: Is it possible to-day to write the history of the relationship between Philosophy and Science in the Hellenistic era? Or would it be the inevitable fate of anyone who attempts it to become sidetracked into the investigation of the sources of philosophers, scientists, grammarians and encyclopaedists?

FRIEDRICH SOLMSEN

OLIVET COLLEGE

Horace. Odes: Book I. Edited by E. H. GODDARD. vii, 153 pages, 12 plates. G. Bell and Sons, London 1939 2s.

This attractive red book of thirty-seven odes for fourth-year Latin students presents us with the variety of subjects, moods, and metres and the polished and careful workmanship that would offer to the youthful reader Horace at his best. There are an introduction, fifty-two pages of text, notes on metres, forty-seven

pages of notes, an index of proper names, and a vocabulary. Preceding the text are twelve plates of Roman leaders, monuments, and scenes and the MS Bern. Prefacing each ode is a resumé of the content and there are also a few lines of criticism or historical background. The notes are good, pointing out the technical skill of the poet and his choice and placing of words and emphasizing the subject matter. However, we in Washington feel that for full understanding of the odes students should have the background and experience of college freshmen or sophomores. There are too many difficulties beyond those of translation. Lyric poetry deals essentially with abstractions and emotions and figurative ideas which require for comprehension a high degree of language mastery. But epic poetry, being narrative, is far more concrete and can be much more easily grasped. High school students in America are neither sufficiently experienced in language nor socially mature enough to appreciate Horace.

BERNICE V. WALL

TAFT JUNIOR HIGH SCHOOL, WASHINGTON

Easy Selections from Vergil's Aeneid. By

Alice M. CROFT. 64 pages. Harrap and Co., London; Clarke, Irwin and Co., Toronto 1939 1s. 6d.

This edition has a preface, brief sketches of Vergil, Vergil's poetry, and metre, 397 lines of selections from various books, except III, VIII and X, notes and vocabulary. A sort of "vest-pocket" edition! Says the editor, "Detailed study cannot be given to more than the two books prescribed in the School Certificate syllabus . . . It is to meet these requirements that this selection of passages has been made" (5).

The tiny, paper-backed edition is stripped of unessentials. Even so, a picture or two, perhaps a little map, might be fitting. Some refinements in the discussion of metre are needed. The brief introductions to the notes give the setting of the selections. The notes are simple, short, helpful. Just how elaborate the notes should be is always somewhat debatable. They cannot "take the place of a teacher;" but they should do so as nearly as possible, since the pupil would like to determine meanings without the teacher's aid.

A few suggestions follow. The note on Selection 1, line 10 (33) incorrectly marks *o* long in *intonuere*. The text of Selection 2, line 7 correctly marks the *I* long in *Ilus*; in the vocabulary it is unmarked. The text also correctly marks long the first *a* of *Mavortia* (line 14), but it is not so in the vocabulary. Neither notes nor vocabulary treat Thessandrus and Sthenelus of Selection 4, line 12 or Periphias of Selection 6, line 3. *Scyria* of Selection 6, line 4 should have a long *y* in both text and vocabulary. In the same Selection, line 10 is the word *patescunt*, not given in the vocabulary.

There should be a note on *periculum* of Selection 7,

line 3. If we accept the editor's note on *umeris* of Selection 12, line 4, we may remark that the poet could have used *umero* to express his meaning, though perhaps he avoided the singular because of the series of o-sounds it would make. In the same Selection, line 30, *quierunt* should be explained, as should *lovis* of Selection 14, line 15. The use of *posuit* for the compound *depositum* 'laid aside' should be explained in a note on Selection 14, line 24. The vocabulary gives no meaning applicable to *evaserat* of Selection 16, line 3. There should also be a comment on the quantity of *hoc* when it appears in Selection 16, line 39 as the first syllable of a foot.

Although in earlier passages the editor mentions the sound-sense effect, in Selection 17, line 1 an interesting example is left without such comment. Vergil doubtless had in mind a passage from Ennius (ap. Prisc. p. 842P), At tuba terribili sonitu tarantara dixit.

Another word deserving metrical comment is *ariete* of Selection 20, line 10; likewise, *bic* when it begins a foot in Selection 20, line 20. Finally, *iunctos equos* of Selection 20, line 27 should be pointed out as equivalent in meaning to *currum* or *bigas*.

ARTHUR HENRY HARROP

ALBION COLLEGE

Hugonis de Sancto Victore Didascalicon de Studio Legendi. By BROTHER CHARLES HENRY BUTTIMER. liii, 160 pages. The Catholic University Press, Washington 1939 (Studies in Medieval and Renaissance Latin, Vol. X) \$2

It is worthy of note that the Didascalicon of Hugh of St. Victor (1097-1141) has never been translated into any modern language except German, although its popularity in medieval times is attested by 88 extant MSS. The last previous critical text was edited by the monks of St. Victor and published at Rouen in 1648. The new text has been based on a selection of thirty 12th-13th century manuscripts, and when one reads the long list of improvements over that found in Migne's Patrologia Latina, 176, there can be no doubt of the need of this study. Though the editor modestly enough makes no claim to having produced a definitive edition, his collations certainly represent the best tradition.

Because the work does not exist in an English translation and even Latin texts have been rare, some account of the contents of this volume of medieval pedagogy may not be considered out of place. In the preface Hugh of St. Victor is at pains to belabor those who do nothing to improve their minds. "Not to know," he writes, "is entirely different from not wanting to know." Granted that one wishes to learn, there are two methods of arriving at knowledge, reading and meditation. Because the former is the more important he chooses to discuss reading. In this he offers the student three precepts governing (1) what one ought to read, (2) the

order in which one should read what ought to be read, and (3) how one ought to read. The first three of the six books carry out these points in regard to secular reading while the other three refer to sacred reading.

In an epilogue, logically belonging at the end of the second and not at the end of the sixth book, Hugh of St. Victor sums up the various fields of human knowledge. Philosophy, the all inclusive, is divided into (a) the theoretical (theology, physics, and mathematics, which is subdivided into the quadrivium, arithmetic, music, geometry, and astronomy); (b) the practical (ethics, economics, and politics); (c) the mechanical, embracing seven arts (weaving, manufacture of arms, navigation, agriculture, hunting, medicine, and acting); and (d) the logical, divided into grammar and other disciplines in expression, including dialectic and rhetoric. All these sciences he is at pains to define. His divisions were long honored in the lecture halls of the Scholastics.

For the modern schoolman the third book is by far the most interesting, for here the noted Augustinian monk touches matters concerning educational methods. The work as a whole would be more interesting if he had dealt more with this and less with the expounding of the obvious. At a time when many are confusing the idea of comprehension with the number of pages read, one of his views seems pertinent. "Reader, I pray you not to rejoice overmuch if you have read many things, but if you have understood many things, and not only if you have understood but if you have been able to remember them. Otherwise neither reading nor understanding is of great value" (III, ii). Of course, we must remember that he was speaking of a time when the scarcity of books made it necessary to commit much to memory. He especially urges the student to memorize recapitulations of material that has been prolixly discussed. Other bits of advice might well fit into Bacon's remarks on reading. "If you cannot read everything, read those things that are the more useful. Even if you can read everything, the same labor must not be expended on all matters, but some things must be read lest they be unknown, some things lest they be unheard of, for sometimes we esteem that which we have not heard of greater value" (III, xiii).

Hugh of St. Victor writes in a good style and shows wide acquaintance with classic Latin authors, as he well might since there was a classical renaissance in France in the twelfth century. For his material he leans heavily on those teachers of the middle ages, Boethius, Cassiodorus, and Isidore of Seville.

Toil is evident on every page of this dissertation, in the apparatus criticus and the identifying of sources and quotations. Besides the discussion of the manuscripts and various editions the volume has indices locorum, nominum, rerum, and verborum notabiliorum.

KEVIN GUINAGH

EASTERN ILLINOIS STATE TEACHERS COLLEGE

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Aristotle. VAN JOHNSON. *Aristotle's Theory of Value.* Aristotle never mentions the labor theory of value, but Marx is wrong in saying that he has no theory of value, for in the Politics he develops one based on utility and in the Ethics one based on demand. AJPh 60 (1939) 473-4 (De Lacy)

Epictetus. CLARENCE A. FORBES. ΟΙ ΑΦ ΗΠΑΚΛΕΟΥΣ in *Epictetus and Lucian.* Corrects misinterpretation of this phrase in Epictetus 2.18.22, and Lucian, Vera Hist. 2.22 and Quom. hist. conscr. 9; it was used of those athletes who duplicated Heracles' feat of winning "both in wrestling and in the pancratium on the same day." AJPh 60 (1939) 473-4 (De Lacy)

Firmicus Maternus. G. HEUTEN. *La traduction néerlandaise de Firmicus Maternus.* The translation of the De Error Prof. Rel. by Gérard Kempher, 1718, is on the whole of high quality, revealing apologetic intent of the translator, with learned and interesting commentary. Latomus 3 (1939) 158-63 (Taylor)

Hesiod. L. J. D. RICHARDSON. *Hesiod: Works and Days*, 617. Suggests κατάφθορος for κατὰ χθονός. Hermathena 53 (1939) 148-50 (Taylor)

Isaeus. W. A. GOJIGHER. *Index to the Speeches of Isaeus.—Part III.* ἐάν—ἐλπίζω. Hermathena 53 (1939) 151-66 (Taylor)

Lucian. See *Epictetus*.
Plautus. JOHN N. HOUGH. *The Understanding of Intrigue: A Study in Plautine Chronology.* Plautus' plays differ considerably in the use of devices to explain the action to the audience. In general those plays that contain excessive explanations were written earlier, while those with little explanation were later. AJPh 60 (1939) 422-35 (De Lacy)

Quintilian. W. MOREL. *Quintilianus*, XII, 2.30. Follows MSS BH in reading sideribus instead of side rebus. Latomus 3 (1939) 157 (Taylor)

Seneca. W. H. ALEXANDER. *Three Emendations in Seneca's Letters.* Suggests the following readings in Epi. Mor.: 20.11, Epicure, an ulla [si]; 91.3, incitant nondum aduersus; 114.2, actio <ni ratio> dicendi. AJPh 60 (1939) 470-2 (De Lacy)

EPIGRAPHY. NUMISMATICS. PAPYROLOGY

BAKALAKIS, GEORGE and SCRANTON, ROBERT L. *An Inscription from Samothrace.* A Hellenistic inscription honoring Epinicus, an officer of one of the Ptolemies, for his benefactions to Maroneia. AJPh 60 (1939) 452-8 (De Lacy)

LEWIS, NAPHTALI. *On the Chronology of the Emperor Maurice.* Many apparent inconsistencies in the dating of papyri from the reign of Maurice are explained by an adjustment in 585 A.D. of the relation of regnal years to consular years. AJPh 60 (1939) 414-21 (De Lacy)

OLIVER, JAMES H. *On the Ephesian Debtor Law of 85 B.C.* Corrects Waddington's restoration of the text

in lines 27 and 29, and gives interpretation and translation of lines 28-34. AJPh 60 (1939) 468-70 (De Lacy)

HISTORY. SOCIAL STUDIES

JÜTHNER, JULIUS. *Herkunft und Grundlagen der griechischen Nationalspiele.* It is difficult to explain the origin of the games. They were not originally connected with religion, but rather a natural outlet for ambition and play-instinct on particular occasions, such as the death of a hero. The real organization of the games as regularly recurring and related to a religious festival was a sequel of the Doric immigration which brought the sense for law and order. Settled political conditions finally led to the permanent institution about 776 B.C. Ill. Antike 15 (1939) 231-64 (Wassermann)

KRAPPE, ALEXANDER H. *Dorians et Romains.* Similarities between Spartan and Roman temperament, institutions (two kings, two consuls, oligarchy), traditions (Castor and Pollux, Romulus and Remus), religion (basic simplicity), status of women, subordination of individual to state, may be result of common Illyrian antecedents. Further study (based particularly on place-names) is needed to determine Illyrian elements in the basic Latin population. REA 41 (1939) 11-20 (DeWitt)

MAYOR, H. B. *The Strategi at Athens in the Fifth Century. When Did They Enter on Office?* "It has been assumed for many years that the Strategi, though elected earlier in the year, did not enter office till the first day of Hecatombaion (July or August), at the same time as the other yearly magistrates." The recovery of the Αθηναίων Πολιτεία and Meritt's work on the Attic calendar suggest a reconsideration of the question. It is now accepted that the election took place early in the seventh prytany, which began in the second week of February. It seems probable that the strategi entered office during the same month. The needs of military strategy point toward this conclusion. Various passages in Thucydides and one in the Acharnians (593-619) likewise support this better than they do the orthodox view. JHS 59 (1939) 45-64 (Ridington)

MONTVECCHI, ORSOLINA. *Ricerche di sociologia nei documenti dell'Egitto greco-romano.* III, I contratti di compravendita. In this continuation of her sociological studies based on papyrus sources, M. collects from contracts for the sale of slaves and of livestock the available data concerning the cost of these commodities, the conditions which affected their price, and their comparative importance in the economic life of Egypt. Aegyptus 19 (1939) 11-53 (Husselman)

MÜHL, MAX. *Die hellenischen Gesetzgeber als Erzieher.* Emphasizes the totalitarian elements in Athens as well as in Sparta. Solon, representing the Greek statesman at his best, was at the same time legislator and educator. In opposition to the Orient, Greece represents the "Aryan conception of the state" in complementing legal compulsion with persuasion and education. Interpretation based largely on Plutarch's Solon and Plato's Laws. Neue Jahrb 2 (1939) 305-15 (Wassermann)

OLMSTEAD, A. T. *Persia and the Greek Frontier Problem.* A sketch of the Persian Wars from the Persian point of view. Greek democracy is held to have been consistently pro-Persian. Mycale was the decisive battle rather than Salamis or Plataea, and victory was due to Persian blunders rather than to Greek prowess. CPh 34 (1939) 305-22 (W. Wallace)

RECENT PUBLICATIONS

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Those who have not written for CLASSICAL WEEKLY and who wish to submit sample reviews are urged to choose books from this list.

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